superior in wealth, learning and position. He is weak and powerless before me and can do me no harm." Divine Justice makes no distinction between great and small; your wealth, position and learning will not be able to influence His judgment. The groan of the afflicted and the poor will easily succeed in smashing your pride. Even the slightest incidents of injury done by you to others should prick your heart like a dart. Then alone will your heart attain peace and be absolved of sin.

Wavelets of Bliss

By
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Wavelets of Bliss

PUT AWAY FROM MEMORY

Never grieve over an injury that may be caused to you by another; know it to be the result of some evil action performed by you in the past. Never allow the thoughts to enter your mind that such and such a person has done you this injury. Know it for certain that injustice is never done in the kingdom of God. The harm that has come to you or the mishap that has befallen you is undoubtedly a reaction of your past action. Truly speaking, no one can ever inflict any suffering on you without any cause. Nor is it possible that the

effect should precede the cause. Therefore, whatever suffering comes to you is undoubtedly the result of your own Karma. God in His mercy metes out justice to you in order to absolve you of your sins. Know that person, who has caused you suffering, to be a mere instrument; it is through ignorance and folly that the poor creature has accepted this role. He has sought his own ruin and has invited suffering on himself by inflicting pain on you. It is quite evident that he who invites suffering on himself is surely not wise; he is self-deluded, and therefore deserves our pity. Be not angry with him, do not wish him harm in return, never desire that evil may come to him; on the contrary pray to God that He may be pleased to bring back the deluded brother to the path of virtue, awaken his good sense and forgive his sins committed through ignorance.

It is possible that forced by circumstances he committed through mistake the act which caused you suffering, but now the fire of repentance is burning within his heart, and he is feeling uncomfortable in his mind. Under such circumstances it is your duty to extend your love towards him and treat him with utmost kindness. Tell him frankly, "Brother, why are you so sorry? Surely you are not to blame for this. The pain that has been caused

to me was due to my own past Karma. You have rather done me a good turn by helping me to work out my Karma. You should therefore no longer feel uncomfortable in your mind." These words coming from a sincere heart will surely assuage his feelings; he will come to his senses and will never do harm to others in future. If, however, he inflicted pain on you knowingly and deliberately and through evil intent, and instead of repenting for his action he may be chuckling over it, your noble conduct and loving behaviour will change his mind and move him to repentance. Your magnanimity will compel his homage. His heart will be purified. This is as certain as anything. But if this does not happen, you are in no way the loser. Through your ideal and loving behaviour your own mind will remain perfectly calm and composed.

Never bear him any grudge. If you entertain this feeling towards him you will be sowing in your own mind the seeds of many other sinful propensities of a similar nature. His mind will also know no peace. Even if he had no grudge before, your unfriendly behaviour will now estrange him from you. The result will be that the fire of hatred will smoulder in the hearts of you both; the feeling of animosity will make both of you miserable and

drag both of you to the morass of sin. Therefore, banish altogether from your mind the idea that such and such a person ever did you any harm.

BEAR IN MIND

If you derive the least benefit from anyone, or should anyone contribute to your happiness in any way, acknowledge his services from the bottom of your heart and feel grateful to him. Never for a moment think that the benefit or happiness you derived was due to your Prārabdha, that he was only an instrument and did nothing to claim your gratitude. On the contrary, you should feel that he conferred a great boon on you by becoming instrumental in contributing to your happiness. Gratefully remember the help received from him, do not forget it throughout your life even when circumstances have changed, and always try to make him happy and be of service to him. Do not hesitate, when necessary, to acknowledge his services to you openly before a large gathering. This will foster mutual love between you and your benefactor and promote happiness and peace; the spirit of making others happy will grow from more to more among people; mutual sympathy and the spirit of service will receive encouragement. Remember that he who cherishes

a feeling of gratitude towards his benefactor renders a great service to the world at large; for such an attitude pleases the heart of the benefactor, he feels encouraged, and the spirit of service and benevolence gets strengthened within him. God is pleased with those who are grateful, and angry with those who are ungrateful. Therefore, be grateful and never forget the obligation of your benefactor.

It is the impurity of your own mind that is mainly responsible for bringing to your notice only the dark side of others' character. Make your own mind faultless and you will find that the number of sinners in this world is very much reduced.

Cultivate the habit of observing your own faults, examine the weaknesses of your heart very critically and you will realize that your heart is full of impurities; then you will hardly find any time to detect the faults of others.

Every thought arising in the mind carries with it the feeling of love or hatred, which is the root of joy and sorrow of an individual, who observes virtue or vice in another according as he is influenced by love or hatred towards him. Even the vices of him whom we love appear to us as virtues, and the virtues of him whom we hate appear as vices. Unless we

take off these coloured glasses of love and hatred from our eyes it is not possible to know a person in his true perspective.

Be an impartial observer of every thought-wave arising in your mind; very soon you will notice that such waves no longer arise in your mind. This is a sovereign recipe for controlling the mind. Similarly, if you can dispassionately observe the impulses of love and hatred without identifying yourself with them, you will soon find the practice helpful in controlling those impulses.

Life is very short: live amicably with all, behave well with all; scatter ambrosia everywhere and do not let fall even a drop of poison anywhere. Your conduct influenced by love is ambrosia and that influenced by hatred is poison.

If a person calls on you even for an hour, fill his heart with ambrosia through your loving and guileless behaviour; take care that none may catch poison from you. Remove all poison from the heart and fill it up with ambrosia and then scatter it at every step.

Do not imagine yourself to be great because of your superior birth, social status, learning, wealth and position. Remember the same Lord is pervading all. Superiority and inferiority

exist only in our worldly relations and do not belong to the Atma.

In our worldly relations observance of indiscriminate equality is impossible and harmful; therefore, observing inequality, where necessary, in our worldly relations, maintain equality in your mental outlook. Know all to be equal so far as the Atma is concerned. Neither look down upon another as inferior, nor let any sense of self-importance enter your mind.

He is really great who regards himself to be humbler than the humblest creature. Remember always this secret.

God is ever and anon with you. Do not forget this fact. The sense of His being always present with you will prove very helpful in ridding you of all fear and sin. This is not a mere hypothesis; He is really present with everyone of us.

Increase your faith in the existence of God; the day you are fully assured of His existence you will be absolved of all sin and will have your face turned towards God.

Always try to make yourself strong, healthy, powerful and pure. In order to achieve this purpose, you will have to persuade yourself firmly that you really so. And, in fact, you are so. You are not the body; you are the

spirit. And the spirit is always strong, healthy, powerful and pure. It is only when one identifies oneself with the body that weakness, disease, impotence and impurity creep in.

Identifying yourself with the body, never imagine that you are strong, healthy, powerful and pure. Your doing so will simply go to swell your vanity, because these qualities do not exist in the body.

Identification of self with the body is itself a sin and is the greatest form of impurity. Regard yourself either as the Àtmā, a pure and integral part of God Himself, or as a servant of God, the Lord of the heart. The Àtmā is intrinsically pure and strong, whereas a servant of God also, through the contact and power of his Master, becomes as pure and strong as the Master Himself.

Never try to circumscribe God. He is indefinable. He is both possessed of Form and Formless, and is also beyond Form and Formlessness both. In whatever aspect the devotee worships Him, he will find Him in that very aspect. There lies His divinity.

Without wasting time in the attempt to understand intellectually the nature of God or His creation, cling to anyone of the multifarious paths of discipline with reverence and devotion and begin to advance along that path. As you

proceed, the whole enigma will begin to unravel itself to you. If instead of marching along any path you idly spend your time in discussions, you will identify yourself with a particular creed and waste your life in fruitless controversies and disputations. Truth is not realized through argumentation and theological discussions, it is realized through service of one's preceptor and reverently treading the path prescribed by him.

Cultivate dispassion towards all objects of enjoyment. Denial of four things is necessary for cultivating dispassion, *viz.*, the beauty, pleasurableness, loving nature and reality of the world. Develop attachment for God; realize that all these four things are present in Him in their entirety.

One should always avoid evil company and take to the company of the virtuous. The company of those whose entire outlook is worldly is very harmful. To say nothing of living things, even the association of lifeless objects, which tempt the mind and attract the senses, should be given up.

One should never utter even by mistake, nor hear anything in opposition to God. It is the greatest sin to utter or hear such words.

Freeing the mind from the feelings of attraction and repulsion, one should enjoy objects of pleasure through the senses dispassionately

and not with the feelings of love and hatred, nor as a slave of the senses.

The greatest obstacle in the path of an aspirant is the desire for fame. It is easy to renounce the attraction for wealth or woman, but it is exceedingly difficult to renounce the attraction for fame.

The seat of happiness is your mind. Happiness does not lie in any action or external object. If the mind is silent, you are happy; otherwise there is no happiness for you. To attain peace of mind, it is necessary to renounce all worldly desires.

Whatever you do, do it as a service to God and for His sake. Feel that you are enjoying the highest favour of the All-merciful Lord. Rely completely on His grace, and whatever be the result of your action accept it most cheerfully as His dispensation.

Life is ebbing fast; every moment we are approaching Death and very soon the sands of life will run out. Knowing this, keep yourself always harnessed for the coming journey disposing of all your worldly affairs. By harnessing oneself for the journey is meant absolute renunciation of the attractions of the world and developing an intense longing to meet the Lord.

Live in this world as an actor in a drama: never be negligent in playing your part, nor should you claim anything as your own. Negligence in playing one's part will constitute an act of disloyalty to one's master, and to claim anything as your own will be dishonesty. Know this world to be a stage, but play the part allotted to you as earnestly as if the world were real.

Everyone has his strong points as well as his weak points and everyone is liable to error. If you make it a point to pick holes in another's work, you will develop a very bad habit in course of time and you will begin to find fault with activities of the purest type. The result will be that you will grow miserable yourself, and will make others miserable. Instead of this if you cultivate the habit of observing only the good points of others your outlook will assume a Sattvic character. The brightness of your mind will increase. You will get peace. Form this habit of observing only the good points of others and see how happy you feel.

Do not probe others' errors, forget them if you observe them, appreciate from the bottom of your heart their good motive, industry and devotion to work, and try to discover the good points in their work. Make yourself virtuous and good.

Be a man of honour. Know first what true

honour consists in. One can be called a respectable man by virtue of his wealth even though he may have accumulated it through dishonourable means; but he commands no respect in the eyes of God. He alone is truly respectable in the eyes of God who, though leading a life of abject penury and otherwise appearing discreditable in the eyes of the world, does not swerve from the path of virtue.

Do not abandon Dharma (the path of virtue) in exchange for honour and praise. Vindicate righteousness even at the cost of honour and fame.

Do not pride yourself on wealth, property, physical beauty and man-power. You may lose all these in the twinkling of an eye. True strength is that which you derive from God. Try to acquire that strength.

Abundance of hospitals, dispensaries and physicians at a particular place is a sure indication that the inhabitants of that place have become physically degraded. Where lawyers are found in large numbers and the court rooms are crowded, the honesty of the residents of that place should be known to have almost disappeared. Where obscene literature finds a market, know the people of that place to be morally depraved.

Diseases cannot be uprooted by medicines and hospitals alone. Eradication of diseases is

possible only through control of the senses and purity of mind. Control of senses and purity of mind not only ensure our physical health but our spiritual health also. Therefore, constantly endeavour to control your senses and purify your mind.

Satsanga (association with holy men) helps us in controlling our senses, and purifying our mind. Therefore, giving up the company of evil men, associate only with the virtuous.

Quarrels and disputes cannot be brought to an end merely through lawyers and law-courts. In order to exterminate quarrel, the main thing necessary is honesty. If people give up the desire to deprive others of their legitimate dues there will be no more of quarrels.

It should always be remembered that the primary goal of human existence is to attain Love of God. Love of God can be attained only through His grace, and not through any course of discipline.

Do not pride yourself on your spiritual practices. Devote yourself heart and soul to meditation and repetition of His Name, as a behest from Him and for His sake, but do not allow any sense of your being a spiritual practicant enter your mind.

Strengthen your faith in God. The more you acquire this faith, the nearer you will come to God.

Faith in God is the only strength of true devotees. Surrendering themselves completely to God, they spend their life only in His remembrance.

Remember, there is no one so benevolent, kind and loving as God and no one can compare with His Beauty and Glory. He is your constant companion. He is always ready with outstretched arms to take you up in His bosom.

All that you see in this world belongs to Him; not only that, it is He who has assumed all these forms. Whatever is happening before you is nothing but His sport. He is sporting with Himself.

This mystery will remain a sealed book to you so long as you do not surrender yourself completely to Him. Giving up all pride and self-esteem take shelter under Him, have unshakable faith in His grace and renouncing all fear and anxiety offer everything at the altar of His feet.

Keep your mind engaged in His thoughts. Gladly accept whatever He may be pleased to ordain for you; carry out willingly all His behests and placing your absolute reliance on Him renounce the very desire for asking for boons and gifts.

To ask from Him is to be a loser. Because being our greatest friend and benefactor what He will think for our good cannot be encompassed by this small intellect of ours.

Never forget that death is sure to overtake you one day. Keep before your mind's eye the dreadful scene of death, picture to your mind the miserable plight of the human body in the grip of death, visualize the ghastly look of the dying man full of agony and despair. You are to meet the same fate one day.

The grim picture of death will make you shudder and fill you with dismay in the first instance, the world will appear gloomy to you and despair will take possession of your soul; but do not get unnerved. This despair itself will bring supreme joy to you. You will obtain a glimpse of the Paramātmā therein—'नैराश्यं परमं सुखम्'.

Never lose faith in God. To lose faith in Him is the greatest sin.

Have faith in the Divine Name. Remember whatever the saints have said about the value of the Name is true to the very letter. Try the experiment by taking shelter under the Name.

True satisfaction cannot be derived through son, wife or wealth. If it could be derived, the Jīva would have surely attained it by now, through birth in one or other of the number-less species of living beings. The source of true satisfaction is the Paramātmā, on attaining whom the Jīva is satisfied for all time to come.

Suffering is conducive to the unfoldment of

true humanity in man. The life of a person who is true to himself blossoms forth in distress. Gold shines best only when it is put in the furnace.

Always remain cheerful; never wear a sad countenance; be positive in your mind that so far as you are concerned, there is no such thing as grief or sorrow in this world. In the state of absolute bliss, joy and merriment alone reign supreme; there is no room for anxiety and care.

Remain absorbed in bliss, observing all about you the enchanting Form of the Paramātmā. He who sees Him everywhere is himself nothing but an embodiment of joy.

Peace lies within you. As soon as you are freed from the evil influence of the devil of Desire, you will see Peace face to face. Drive away Desire through the sovereign spell of Dispassion; then, behold all about you the gentle Form of Peace.

Happiness lies in wealth; but the nature of happiness varies according to the nature of the wealth we possess. Those who are rich in divine qualities enjoy the bliss of Divinity; whereas those who possess Satanic qualities enjoy Satanic bliss; and the crawling worms of hell enjoy hellish bliss.

Under no circumstance allow the mind to be tormented by sorrow. Remember always that the

dispensation of God is subject to no error, nor is any of the decrees of Heaven free from mercy.

Placing your trust in God fasten the chord of your life permanently to His sacred feet. Then you will find that fearlessness has become part and parcel of your character.

Do not brood over what has passed; think only of what you have to do now and contemplate how to spend the rest of your life so as to make it serviceable to God alone.

Blessed is he who spends every moment of his life in pursuits that are agreeable to the dearest object of his heart, the Paramātmā, no matter whether the pleasure of the Lord lies in union or in separation, in his enjoying heavenly bliss or rotting in hell, in his receiving honour or insult, nay, in his salvation or in condemning him to a life of eternal bondage.

Always examine your heart lest it may be possessed by enemies like lust, anger, malice, jealousy, hatred, bloodthirstiness, pride and arrogance; no sooner you notice any of these evils there, drive it away by use of violence. But scrutinize carefully with a keen and vigilant eye; stealing into the heart these evils hide themselves, and reveal their hideous forms only when a favourable opportunity presents itself.

Never judge anyone to be a sinner only from his external conduct. It may be that he is being falsely accused of a guilt, and that the circumstances are such that he cannot prove his innocence. Or, it is possible that he committed the guilt under pressure of circumstances against his inclination, while he is purer in heart than yourself.

Suppose a house belongs to me, my sense of possession permeates every particle of brick and mortar used in its construction; but eventually I sell it away, the draft or note representing its value comes to my possession, and after this the house catches fire. I congratulate myself on my having got the money before the accident! As soon as my sense of possession is lifted from the house, I am no longer troubled by its destruction. Now that sense of possession centres round the draft, this sense which was once extended over a spacious building is now confined to a scrap of paper. I do not allow anyone even to look at this piece of paper! I cash the draft and receive its equivalent in money. Now that I am in possession of hard cash I do not feel the least worry if the piece of paper is torn or burnt. Now all the attachment is transferred to the jingling gold and silver, and I now begin to devote all my attention and care to these coins. Later on, I deposit

the money with some banker. Now, if the money is stolen, I do not care. Duly the amount should stand to my credit in the books of the firm and its solvency must be assured. If there is any worry, it is about the solvency of the firm. In this manner the anxiety of an individual centres round the object of attachment. And in this attachment lies the root of sorrow. In reality, nothing in this world belongs to me. If anything belonged to me it would have accompanied me even to the other world. Even this body does not accompany me there. We burden ourselves with sorrow through a false sense of possession. Deliver all your possessions to Him to whom they really belong. Withdrawing your attachment from all other objects of the world, make the Paramātmā the sole object of your attachment. Then, all your sorrow will disappear lock stock and barrel!

In this world all are like travellers in a caravanserai, where they stop for a little while and depart; houses and furniture do not belong to them, then why should there be any quarrel over these things?

Nothing in this world is inert and insentient: it is the objective nature of our own intellect that makes them appear as insentient. In truth, however, in whatever direction you turn your eyes you will find the world full of that

eternal consciousness which is the embodiment of supreme Bliss. You and I are not different from it. Then, why are you suffering? Always, under all circumstances, remain absorbed in joy, which is your own nature.

Transport yourself to the region where the Guṇas exercise no sovereignty. Then, you will become fearless and carefree. It is these Guṇas that are the repository of sorrow.

Do not worry about the expiation of other's sins, atone for your own sins the first instance.

Observing the weakness of a person, neither hate him, nor seek to do him harm. Far from being able to cure him of his weakness, you will otherwise give shelter to hatred, anger, malice and the spirit of doing injury within your heart. Whereas the person whom you hate possessed only one form of weakness, you will fall a victim to four kinds of weaknesses. It is quite possible that the weaknesses present in him and you may differ only in name.

Instead of exposing the sins of others cover them up like a friend. The needle makes a hole, but the thread covers up the hole with its body. Similarly, instead of making holes offer your body for covering up the holes of others. Be like a thread and not like the needle.

Protection from sin and success in action is attained through work done under God's shelter.

The mind is our enemy, attempt should be made to conquer it.

A just and righteous foe should be regarded as better than an unjust and unrighteous friend.

It is altogether unjustifiable to deprive others of their freedom in preserving one's own independence.

If you would have others sit quietly before you and listen to you, you must likewise be prepared to give a patient hearing to others.

If you want to see others tolerant and indulgent towards you, you must practise tolerance yourself in the first instance.

If you consider you have a right to act against the wish of another, you must concede the same right to him.

You must not question the bonafides of another should he ever say something uncongenial to you.

To have a watchful eye on one's own sins and expose them to the world is a sovereign remedy for ridding oneself of sins.

Know them to be very low who use the Divine Name as an incentive to the commission of sins, who commit ever new sins in the hope

that he will be able to expiate them with the help of the Divine Name. The sins of such persons cannot be condoned by the God of Death himself.

Nor is it an act of wisdom to use the Divine Name as a means of securing freedom from sins or of procuring worldly enjoyments. Sins can be worked out even by atonement or by suffering. And one should hardly attach any importance to the transient enjoyments of the world. You gain nothing by their acquisition nor do you lose anything by their non-acquisition.

The Divine Name is dearer than the dearest object. It should, therefore, be resorted to only for its own sake.

Do not be deluded by the idea that you commit sins under pressure of your past deeds (Prarabdha). No, they have their origin in your attachment for the world, and no one else than you will reap their consequences.

Fear of misfortune, of loss of worldly possessions, or of death haunts you only so long as you have not been able to develop faith in God. Grief and infatuation also persist only till then. Those who have unflinching faith in God, who dispels all fear, transcend infatuation and fear for all time to come.

They alone who seek honour are afraid of

dishonour. The moment one renounces the desire for honour the mind feels disburdened and free from all fear and anxiety.

Cessation of the vital functions is not death; true death consists in entertaining sinful desires.

He alone can die in peace who takes death as a matter of course.

Do not abuse another, do not indulge in idle talks, do not backbite another, do not tell lies, observe taciturnity in speech, and carefully measure every word before you utter it.

Tolerate the limitations and weaknesses of another; there are many limitations in you which are tolerated by others.

Taking another to be a sinner do not pride yourself on your being a virtuous person. Who knows when things may take such a turn in life that you may be compelled to commit sins like him?

If you cannot examine your heart at every step, you must do so at least twice a day, *viz.*, in the morning and again in the evening. You will then know to what extent during the day you sin against God and His creatures.

From the external affluence of the wealthy, the man in the street imagines that they are very happy, and that he would be similarly

happy only if he could be as opulent as they; but he is mistaken. Those who have ever had an opportunity of examining the heart of the rich know that they are not less unhappy than the poor. Only the cause and form of their suffering are different.

Never crave for material wealth, crave only for the Supreme Wealth, the Paramātmā, who will never leave you once you have attained Him. Happiness does not lie in riches, for such riches are evanescent; they exist today and may vanish tomorrow. True happiness lies in the Paramātmā, who is eternally existing.

You must remember God with your whole soul every morning and evening. This will afford you peace for all the twenty-four hours, and protect the mind against evil impressions.

Never feel elated when you succeed in acquiring wealth or attracting friends around you. Be grateful to God who has vouchsafed all this to you.

He alone is a devotee whose heart having been freed from all sins and afflictions has become an eternal abode of his object of worship, the Paramātmā.

When the very heart of a devotee is free from all tinge of sin, how can there be any

possibility of sin in the activities of his body? He who regards himself to be a devotee even though indulging in sin all the twenty-four hours does so with a view to deceiving the world, or he is himself deluded by his intellect which is incapable of sound judgment.

One should cultivate the virtues of a devotee or a saint rather than be called a devotee or a saint. One who merely seeks the reputation is duped by sin. Such a person falls an easy prey to hypocrisy in the first instance.

Devotion is cultivated for the happiness of one's own soul and not for demonstration before the world; where there is a sense of display, there is artificiality.

Sinful persons alone either to extenuate their sin, or as an apology for indulging in sinful activities, make fanciful interpretations of the scriptures and exploit them. No stigma attaches to Bhagavān Śrī Kṛṣṇa, it is the sinful desire of those who are addicted to sin that impute sin to Him.

One who quotes the example of Śrī Kṛṣṇa in support of his sinful activities is himself a sinner: the unsullied character of Śrī Kṛṣṇa will remain eternally stainless.

The grace of God descends in the form of wrath on those who are given to artificiality,

and in the form of mercy on those who are free from artificiality. Grace in the form of anger purifies the soul by burning it, while grace in its tender form descends only on the soul thus purified.

One who aspires to be a devotee of God should purify his heart in the first instance, and should daily offer this prayer to Him in seclusion: "Lord, be pleased so to ordain that seeing You constantly present within my heart, no sinful propensity may ever arise or stay there; let Yourself be permanently enthroned there, so that beholding You every moment, I may get thoroughly immersed in supreme ecstasy.

"Then, Lord! give me strength to renounce all enjoyments for Thy sake, regarding them to be as unwelcome as the worst type of disease, and seek all my joy in Thee. Let the position of Indra and Brahmā appear insignificant—extremely insignificant—in the presence of that joy."

And like Ācharya Śankara, let me sing:—

"O Lord, although there is no absolute difference (between Thee and me), it is I who belong to Thee, not Thou that belongest to me; just as the waves belong to the ocean, the ocean does not belong to the waves."

The purity of the heart, more than external

purity, helps man to strengthen his character. Purging one's mind of evil propensities like lust, anger, blood-thirstiness, malice, hypocrisy, etc., one should always keep his heart clean and pure.

Instead of seeking to be called innocent, one should try to be innocent in the heart. One who is pure at heart will suffer no harm if the whole world pronounces him to be guilty, but it is unsafe to be called innocent when the mind is guilty.

An innocent and wholesome practice should never be given up through fear, shyness or shortsightedness. The innocence of the practice, its usefulness and your faith, steadfastness and honesty of purpose will sooner or later win for it the appreciation of the public.

The best means of winning over an adversary is to love him with a sincere heart. Even if he hates and injures you, return his hatred and injury with love. If you take up a vindictive attitude instead, you are bound to fall.

Remember that the bliss of God-Realization is altogether different from worldly enjoyment, therefore, never allow worldly enjoyment to stand in the way of spiritual bliss.

Strict devotion to one's duty is the only key to success; the grace of God descends on

him alone who never shirks his duty, the idle and the delinquent are not worldly of His grace.

As soon as you hear something against you from the lips of a person, do not take him to be your opponent straight off. Look out for the reason for his opposition, and make a sincere effort to remove that cause. It may be, the cause lies within you which you have failed to detect so long, or without any evil intention, he has merely been carried away by circumstances. Under such circumstances you should respond with peace and love.

It is the duty of a spiritual aspirant to examine his heart constantly so that hatred, malice, the spirit of injuring another, enmity, pride, egotism, selfish desire and other evil propensities may not reside there permanently. It is good to be called a sinner, but it is extremely harmful to be called virtuous though remaining a sinner.

PUT AWAY FROM MEMORY

If you render some service to another, do not feel proud that you have done him a good turn. Know it for certain that the gratification derived by him through your act of service is unmistakably the result of some meritorious deed performed by him in the past and that

you have only served as an instrument in bring ing him that gratification. Thank God that He made you an instrument in dealing out happiness to one of His creatures, and be grateful to the person who accepted your service. If he feels grateful to you in his turn or acknowledges your services feel uncomfortable in your mind and offer your prayer to God, saying, "Lord, why should I get this unmerited credit for what You have done?" Give him a polite reply in the following terms: "Brother, you should feel grateful to God, who has made this arrangement for you, and go on performing meritorious deeds as best as you can so that you may enjoy such gratification over and over again. I have served only as an humble instrument, pray do not tickle my pride by words of unmerited praise."

Do not assume patronizing airs before him nor tell him vauntingly in his face that you are his benefactor; if you do so, he will groan under that heavy burden. He will feel miserable in his mind and will hesitate to accept any more service from you. You will also resent his cold attitude and you will regard him as ungrateful. The result will be that seeds of enmity will be sown in your mind as well as in his. Therefore, altogether banish from your mind the idea that you have rendered any service to anybody.

If any of God's creatures ever sustains the least injury or suffers pain at your hands, repent for your action from the bottom of your heart. Do not argue in the following strain: "He was destined to suffer, I served only as an instrument; had I not allowed myself to serve as an instrument, how could he be awarded the fruit of his evil Karma? It is his fate which is responsible for his suffering, I am not in the least to blame for it." You have nothing to do with what is in store for him; the commandment of God as well as of the scriptures so far as you are concerned is clear that you should injure none. If you injure anybody, you perpetrate a sin, and for this you will have to suffer. To award him the fruit of his evil Karma, God would have chosen his own instrument, why should you have taken this sin upon your head by allowing yourself to serve as an instrument in this case?

Remember how much you resent the slightest pain inflicted on you by another. The victim who suffers pain at your hands experiences the same feeling. Therefore, do not entertain even the thought of injuring another. Always pray to God thus: "Lord, guide me in such a way that I may never allow myself to serve as

an instrument in inflicting injury or pain on any of Your children in this creation of Yours." Always wish well of others, and cultivate the spirit of serving them to the best of your ability. When you see a leper, an invalid, or one who is in distress or poverty, never ignore him thinking that he is suffering for his past misdeeds; for whatever he sowed, he is reaping. Do not hate him; nor add to his suffering by your cold behaviour. Whatever be the magnitude of sins committed by him in the past, your function is not to detect his sins. Your duty is to do him good and serve him to the best of your power and ability. Such is the commandment of God for you. If you cannot do any positive good to anybody at least take care that you do not inflict injury on anyone. If you inflict pain on anyone through hatred you commit a sin for which you will have to suffer.

If anyone suffers through your conduct, crave his forgiveness. Shaking off all pride approach him respectfully and crave for his mercy. Do not hesitate to acknowledge your guilt even before a multitude. Do not try to defend yourself even under changed circumstances; win his sympathy and love by gratifying him and rendering him good offices. Never entertain the idea: "Who can do me any injury? I am strong and invulnerable in every way. I am

superior in wealth, learning and position. He is weak and powerless before me and can do me no harm." Divine Justice makes no distinction between great and small; your wealth, position and learning will not be able to influence His judgment. The groan of the afflicted and the poor will easily succeed in smashing your pride. Even the slightest incidents of injury done by you to others should prick your heart like a dart. Then alone will your heart attain peace and be absolved of sin.